

Self-Employment  
IN  
SECRET:

CONTAINING

- I. Evidences upon Self-Examination.
- II. Thoughts upon Painful Afflictions.
- III. Memorials for Practice.

Left under the Hand-Writing of  
that Learned & Reverend Divine;

Mr. John Corbet,  
Late of CHICHESTER.

*With a Prefatory Epistle of Mr.  
John Howe.*

*The Second Edition, carefully Corrected.*

L O N D O N,

Printed for Thomas Parkhurst, at the  
Bible and Three Crowns, in Cheap-side,  
near Mercers-Chappel, 1681.

*[The text on this page is extremely faded and illegible. It appears to be a list or index of names and titles, possibly related to a library or collection. Some faint words like "LONDON" and "MAY" are visible.]*

*[The text on the right edge of the page is also illegible due to fading and is likely bleed-through from the reverse side.]*

THE  
PREFACE.



THE *Character* of this  
Holy *Servant* of  
*Christ*, is already gi-  
ven by an every-way  
futable *Hand*, in  
what

Part it lay open to  
the *Observation* of  
others. His more  
*Interior Portraiture*, which is con-  
tained in these *Papers*, was (as it  
could only be) drawn by Him-  
self.

|| *In his Funeral-  
Sermon, by Mr.  
Baxter.*

Why it is now expos'd to pub-  
lick View, there is no need to be  
scrupulously careful in giving an  
Account. It must be acknowledg'd,  
there is usually with the Holyest

## The Preface.

Men, a modest Shyness of communicating these Privacies of their own Souls. Their *Inner-Man* doth shew its own Face with the more difficulty, by how much it is more beautiful, and worthy to be beheld. And so it was with this Excellent Person, as his Inscriptions upon these Papers shew; [*The State of my Own Soul,*] and [*Notes for my Self,*] signifying their intended Use, was that of a Mirrour to represent himself to his own Eye, not to other Mens.

Yet this Averſion (though great) hath not been alwayes Invincible, or such as no Reasons to the contrary could over-sway. What are the *Psalms* of *David*, and sundry *Memoires* of Holy Men in Scripture, that were remotest from Ostentation, and vain Glory, but Records of the most secret Dispositions and Motions of the *hidden Man of the Heart*, made publick for the Instruction of their own, & succeeding



### 3 The Preface.

ceeding Ages. As also, the other Published Meditations, and Soliloquies of some of the Greatest Worthies in the Christian Church, must be understood to have had the same Pious Design. Nor hath a Generous Benignity, in some Heathens, permitted them to Ingress to themselves, or envy to the World those pleasant Sensations of their own Minds, which *they thought* may be some way Instructive and Useful to other Men.

† Marcus Antoninus.

As that † Renowned Philosopher and Emperour is Instance, that scrupled not to write, and leave behind him for this Purpose, Twelve Books concerning his own Life.

The Thing cannot be Culpable, if the Design be Innocent, which will in great part be discernable in the Manner of doing it, when it is with unaffected Simplicity, and without studied Disguise: As we commend a Picture, not so much

for its being Specious, as that it is like the Face. So have good Men in giving Accounts of themselves, not spared to put in the Distempers, and Disaffections of their Spirits, that are as great Blemishes and Deformities, as a Wart or Mole on the Face; which the Faithful Pencil must as curiously express, as the greatest Decencies.

However, if this Publication be Praise-worthy, nothing is to be Arrogated to the Author, as, if it be thought Blameable, nothing is to be Derogated. For though the Work it self (which Carryes its sufficient Praise with it) be owing entirely to him (or rather to the Grace of God in him) the making it publick, is from the Advice, and Desire of some Friends, willing to impart what was once most private, for a publick Good.

It is but the Dissection of his Soul, less to be regretted by Friends.

*The Preface.*

Friends, when he is now out of Sight, and much more Useful, than that of his lately pained Body.

And as Anatomy discovers all the curious Contexture of our Bodily Fabrick: Here are Vivid Representations of *Faith, Love, an Heavenly Mind, of Humility, Meekness, Self-denyal, Entire Resignedness to the Will of God*, in their *First and Continued Motions*: with whatever Parts, and Principles besides, Compose the whole Frame of the *New Creature*, as if we could perceive with our Eyes, how the Blood in an Humane Body, Circulates through all the Veins and Arteries, how the Heart beats, the Spirits fly to and fro; and how each Nerve, Tendon, Fibre, and Muscle, perform their several Operations. Here it may be seen, how an Heart touch't from above, works and tends thitherward, how it depresses it self in Humiliation, dilates it self in Love, ex-

alts it self in Praise, submits it self under Chastenings; how it draws in its Refreshings, and Succours as there is need.

*To many*, who have seen so steady, uniform, and amiable a Course and Tenour of Life; How grateful is it to behold the secret Motions of those inward latent Principles, from whence all proceeded. Though *Some others*, would look no further than the Advantages in external Respects that accrue by it. As though *Some* content themselves to know by a Clock, the Hour of the Day, or partake the Beneficial Use of some rarer Engine: *The more Curious*, especially any that design *Imitation*, and to Compose *Some like thing*, would be much more Gratify'd, if through some pellucid Inclosure, they could behold all the inward Work, and observe how every Wheel, Spring, or Movement, perform their several Parts and Offices towards that Common Use. What

## The Preface.

What is here Presented, as it may be of great Usefulness to all that seriously design the Christian Life; so it hath a special Use for such as design it not, and who think there is no such thing.

It may peculiarly serve to Convince such, as are willing to think as ill as they can of the *Calling*, and *Office* of the *Ministry*, that there are *Some* that serve the *Lord* in that Work, who do not study such Subjects as are here Exemplify'd, only to frame Discourses of them, wherewith to entertain the People for an Hour; but for their own Use and Practice too. That do *Live* the Things they Teach; And Eat of the Food they prepare for others: That are in good Earnest, and most intent to *Save themselves, and them that hear them.* And do really venture their own Souls upon the same Bottom, upon which they would perswade their Hearers to venture theirs.

A 5 taking

*The Preface.*

taking all possible Care, *Lest when they Preach to others, they should themselves be Cast-a-w-ayes.*

The very Opinion, That we Preach only for Forms sake, and to keep up the Custom, and believe or regard not what we our selves say (as well as the thing it self) is no small (nor perhaps uncommon) hinderance to the success of Preaching at this Day. It is hard to be serious in Hearing, what I think, he is not serious in himself who Preaches it. If I apprehend he Trifles, 'tis a great Temptation to me to do so too! You may see, this Worthy Man considered the Gospel, as a *Gospel of Salvation*, and not only Taught, but Used it accordingly. How Sollicitous was he to ground *substantially*, and *strongly*, his *Hope of Eternal Life*! How warily did he feel his *Wit* and labour to Understand, and Know *Practically*, upon what Terms he might safely appear before his Judge!

*The Preface.*

To them who do not so, this  
ought to be taken for a *Reprehen-*  
*sive* Example, and may be very  
*Directive* to them that do.

That it may attain its proper  
Ends, is the serious Prayer of

One desirous to promote  
the Common Salvati-  
on,

John Howe.

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Mr. CO R.

TO THE HONORABLE  
MEMBERS OF THE  
HOUSE OF REPRESENTATIVES  
IN SENATE CHAMBERS  
WASHINGTON, D. C.  
JANUARY 10, 1900

RECEIVED  
JAN 10 1900  
U. S. DEPT. OF AGRICULTURE  
WASHINGTON, D. C.

REPORT

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U. S. DEPT. OF AGRICULTURE



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Mr. CORBET's  
**ENQUIRY**  
 INTO THE  
 State of his Soul.

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His Introduction.

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**I**N order to peace of conscience and assurance of my good estate towards God, it must in reason be supposed, that I may rightly understand the marks of sincerity set down in Gods Word, as also the predominant inclination and motions of my own Soul; and that I may be so far assured of my right understanding of the things aforesaid, as to have no reasonable ground of doubting

doubting thereof. For I have no other ordinary way to know my sincerity in order to the said peace and assurance, but to examine it according to my best understanding by the marks thereof set down in Gods Word. In this self-examination it is requisite that I use all Diligence and Impartiality with constancy; and that I earnestly pray for Gods assistance in it, and heartily offer my self to his search, as David did, Psal. 139. 23. Wherefore if upon the most impartial and diligent search, that I can make, according to the best of my understanding, together with earnest and constant Prayer to God to assist me therein, as in my greatest concern; it doth most rationally appear to me, that the predominant inclination and motions of my soul are agreeable to the marks of sincerity set down in Gods Word, then my conscience doing its office aright, is to judge for me accordingly, viz. that I am sincere. And in this judgment I am to acquiesce, because it is the judgment

## Introduction.

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ment of Gods *Agent and Minister*, which he hath set up within me to judge under him of my internal state, according to his Law, by which he himself doth and will judge me. God hath the same aspect upon the Soul, which Conscience his *Vicegerent* hath, as it from time to time, or ordinarily judgeth not against him or without him, but under him & according to his judgment, either acquitting or condemning. To this purpose the *Apostle* speaketh, 1 John 3. 20, 21. If our heart condemn us, God is greater than our Heart, and knoweth all things; If our heart condemn us not, then have we confidence towards God.

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The State of my Own

# SOUL,

According to the Strictest  
Search that I can make.

*Pfal. 139. 23, 24.*

*Search me O Lord, and know my  
Heart, try me and know my  
Thoughts, and see if there be a-  
ny wicked way in me and lead me  
in the way Everlasting, Amen.*

The following Particulars  
were set down in Decemb.  
Jan. Feb. Apr. 1663.



S far as I am able to  
discern my heart and  
wayes, I have chosen  
the Lord for my  
portion; I take up  
my rest in *Him*, and  
not in the Creature. To love and  
fear and admire and bless him,  
and to have communion with him

6 *Mr. Corbet's Enquiry into*  
is my chief joy. And the eternal  
Vision and Fruition of God is my  
great hope. I would not only  
have God hereafter, but here in  
this World for my chief good. He  
is even now better than all the  
World.

I come to God by Jesus Christ.  
And as I believe in God, I believe  
also in Christ, and rejoyce and  
glory in him, and acknowledging  
my own sinfulness and unworthy-  
ness, I rest intirely on him as the  
ground of my justification to Life,  
and of all favour and acceptance  
with God.

I receive Christ as my Lord, and  
give up my self to him. I let him  
into my heart by Faith. I esteem  
him precious, and am willing to  
suffer the loss of all, that I may  
win him; I desire to know him in  
the Power of his Death and Re-  
surrection, and am much grieved,  
that I do so weakly experience  
that power, and feel it no more  
ope-

*the State of his Soul.*

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operative in me in my dying to sin  
and the World, and in living and  
walking in the Spirit.

I do not cease to lament the  
more heinous sins of my Life, and  
cannot forbear the continual im-  
ploring of the Pardon of them. I  
do not return again to them, and  
I resolve never so to do; I watch  
and pray, and strive against all sin,  
but especially against those sins, to  
which I am more especially incli-  
ned; my conflicts are daily, and  
am put hard to it. But I do not  
yield up my self to any sin, nor  
lie down in it, yea, I do not suffer  
sinful Cogitations to lodge in me.  
Howbeit I am many times much  
discomposed, damped in Spirit,  
deadned in Duty, distracted in  
my Studies, and molested and hin-  
dered every way by the sin that  
dwelleth in me. But I resolve, that  
Sin shall have no rest in my soul,  
and that I will never enjoy it.  
Though I cannot keep sin out of  
my

*Mr. Corbet's Enquiry into*

my heart, yet it doth not reign in my mortal body, nor do I yield my members to the service of it.

I would fulfil all Righteousness, and owe nothing to any man but Love. I had a hundred-fold rather suffer wrong than do wrong.

It was said of Christ, that no guile was found in his mouth, and of the faithful Company that followed the Lamb, that no guile was found in their mouth. And that it may be so with me I indeavour with my whole heart.

I trust God with my chiefest outward Concernment, even with that about which I am most Sollicitous, and wherein to be satisfied is of great moment to me, for that it hath as great an influence upon my Spirit, as any outward thing hath. And I do believe that God will provide for me herein, or otherwise supply the want of it. My earnest desire of God is, that my outward condition may be so stated by



his Wife and Gracious providence,  
as I may be least exposed to temp-  
tation, and best disposed, and fur-  
thered unto Duty.

I have an Inclination to seek  
Self, particularly in vain applause,  
and that in Religious services; and  
herein I have been highly guilty,  
but I ~~thame~~ frame my self for it before  
God, and I am willing to be satis-  
fied in the Praise, that comes from  
him alone; and I trust through his  
Grace, that I can deny my self in  
matter of Reputation to do his  
Will.

I love the *Lord Jesus Christ*, and  
all his Saints. The broken estate  
of the Church, especially by in-  
testine Evils, is a great trouble to  
my Spirit. The scandals of profes-  
sors I am truly grieved at and I  
would not by their weaknesses seek  
to excuse my own faults, or an ad-  
vancing of my own Virtues.

I have no settled Bitterness and  
Revenge against my Enemies, but

I love, pitty, and pray for them.  
As concerning *God's Enemies* I am  
more provoked, but I would not  
be inhumane or cruel against them.  
For the wrath of Man worketh not  
the Righteousness of *God*.

I contemn none, I would not  
imbitter the Spirit of any. I would  
answer all obligations of courtesy,  
as accounting it a Righteousness.  
I would not insult over the weak-  
ness of any; and this is partly out  
of Natural tenderness and Moral  
Considerations; and I find, that the  
goodness, and kindness of *God*, the  
meekness, gentleness of *Christ*, hath  
hereunto made Impression upon me.

I find upon the review of my Life  
past, according to the clearest Judg-  
ment that I can make, that I have  
not gon backward, but proceeded  
forward, in the wayes of Godliness.  
And this increase I reckon not by  
sudden fits now and then hapning,  
but by the main progress of the  
work in the total Sum.

I have

I have been grieved that I am  
no more elevated in the hope of  
Heaven, and that I cannot attain  
to a longing desire to be gone  
hence, and to be there with *Christ*.

I have laboured to raise up my  
heart, and have had enlargement,  
even when deadness and flatness  
had been upon me. I think with  
my self sometimes, were my Evi-  
dences clear for Heaven, I would  
exult to be gone hence this very  
hour; but I find not this readiness  
at all times.

When I have had a good enter-  
prize in hand for God's Glory and  
some publick benefit, I watched  
against Vanity of mind, and vain  
Glory in carrying it on; and I de-  
sire purely to aym at God's Glory,  
and to be satisfied with my reward  
in him. And I take heed, that I for-  
get not my Mortality, when I am  
pursuing that design; but I would  
ain bring up my self to this frame,  
to be contented to be taken hence  
in

in the midst of it, as judging that I shall be no loser by my removal, and God cannot stand in need of that Service.

Lord forgive my inordinate Self-Love, which hath disturbed the Actings of pure Charity in diverse passages of Moment. For Self-Love in my sensitive appetite hath had motions contrary to the Love of God and my Neighbour. Nevertheless my judgment hath disallowed it, and I have for the most part acted against it, and for that, which the Love of God and my Neighbour did command.

O Lord forgive my ten thousand Talents. I come to Jesus Christ, who hath made satisfaction, and lay this heavy reckoning to his account. Lord forgive my Iniquity, for it is exceeding great.

*These following passages were set down, March 4. An. 1675.*

**U**Pon the Review of the foregoing Evidences, after Twelve Years, I find through Grace the same abiding in me, and more and more Rooted. And some particulars which did make me more to doubt of my good Estate, I find to be since that time in a greater degree Vanquished.

I have done what in me lies, to call to remembrance all my remarkable Sins, from my Childhood and Youth till now : And as far as I can judge, I have repented of them, both generally and particularly. And I now Repent of them all, from the bottom of my Heart, with self Abhorrence, if I can know my own Heart by the strictest, and most impartial search that I can make.

B

Upon

Upon the best Judgment that I can make of the Nature of Sin, and the Frame of my own Heart, and Course of Life; I know no Sin lying upon me, which doth not consist with habitual Repentance, and with the hatred of Sin, and with an unfeigned consent that God be my Saviour and Sanctifier, and with the Loving of God above all.

The Mercy of God towards me, in the prolonging of the day of Grace, in the strivings of his Spirit, in his Chastisements, in the checks of Conscience, in the Recovery of my soul out of Distempers and Backslidings, doth greatly effect my Heart, and strongly engage me to Him; and doth often call upon my soul, and all that is within me, to Bless his holy Name.

Though my Spiritual growth be very low and slow; yet to this present time, I have not grown worse but better; speaking of growth in the whole space, or greater space

of my time past, and not every particular Day.

By Prayer, and Endeavours long continued, I have in some measure overcome a special very Sinful Distemper of Mind, and gained the contrary Temper against a natural Propensity.

Though my faith in Christ be weak, yet to have part in his Promises, I am ready to part with all that is dear in this World, and I have no hope of Happyness, but in Christ.

Though I have had doubtings touching the promised Salvation, yet I know that as to my own Felicity, I prize nothing more than that Salvation, being the glorifying and Injoying God for Ever, and I Embrace it as my best Good. I Love Christ, whom I have not seen, and I am affected towards him, as towards a person, who taught and did the most excellent things, and promised a most excellent State to his

16 *Mr. Corbet's Enquiry into*  
Followers, and purchased their Re-  
demption at the dearest rate.

*I am heartily grieved for loving*  
God so little, yet *I am sure, this I*  
Wrote according to a full per-  
swasion at that time. *I love nothing*  
more than God, and in my esteem  
and choice, *I prefer the Spiritual,*  
Divine, and Heavenly Life, incom-  
parably before the Carnal, Ani-  
mal, Earthly Life. And this esteem  
and choice, is made good by per-  
formance in Ordinary.

*I Love to Love God. And I de-*  
fire this Love not only as an evi-  
dence of my Salvation, but for it  
self. *I had much rather have a*  
heart to love Him perfectly, than  
to have all the Riches, Honours,  
and Pleasures of this World.

*My Conscience bears me witness*  
that in the present exercise of my  
Ministry, I have no self-end of  
Worldly Advantage, or Reputati-  
on among Men, or any Interest of  
the Carnal Mind: but if the Com-  
mand



mand of Christ, and the necessities of Souls did not oblige me to this Service, I should gladly retire to Privacy and Solitude.

My Temporal Estate is mean and low, yet I am Contented with it, and humbly bless God for what I have. I Live in as narrow a compass for Expences, as I can, that I might have some thing to give to the Poor, and to be helpful to those that are in Need, according to my Ability. And as God hath required of us to Love Mercy; and our Saviour hath said, *It is a more Blessed thing to give, than to receive;* so I have more pleasure in giving a Portion to the Needy, as far as my mean Estate will bear, than in laying out for the Delight of my own Sense, or Worldly Conveniences. And this proceeds not from a conceit of Merit in any thing that I can do, but from a Love to please God, and do Good.

Though I have a good Know-  
B 3 ledge

ledge about the premises, yet I am apt to waver about the Conclusion. And though I apprehend the Evidences of my Sincerity to be clear, yet a Timorousness remains in me.

Though I have not as yet overcome the Fear of Death, yet I am sure, that the unwillingness ~~that~~ is in me to Dye, is not that I might enjoy the pleasures of Sense, or any Gratification of the Animal Life.

I feel in my self a burden of Sin and Corruption, much Sensuality, Earthliness, Selfishness; nevertheless I judg, there is that Predominancy of Love to God, and Holiness, which I hope is unmoveably seated in my Soul; whereupon I hope that it cannot be, that I should be cast out of his blissful Presence into that Perdition, which is a State of immutable hatred of him. And I apprehend, that the most horrid, and hellish state of Hell it self, lyes in its Everlasting, and utmost Enmity against God.

Thus

Thus I am searching and trying my heart and wayes; and what I find by my self, I write down, that I may have it by me, for my relief in an Evil day, and an hour of Temptation. For I must expect the time, when by weakness, or anguish of Body or Mind, I may be disabled to recollect my self, and duly to state the case of my own Soul. And the Powers of Nature may so fail, that I may have but a very weak Apprehension of what I have to do in this great Concernment. I am warned by the parable of the ten Virgins to look to it, that together with my Lamp, I may have Oyl in my Vessel, and be ready to enter in with the Bridegroom at this coming.

Lord be Merciful to me a sinner, to me one of the chiefest of Sinners. O my exceeding sinfulness! O the Riches of thy goodness towards me! Should not I loath my Carnal Self? Should not I grieve for grie-

ving thy Spirit? I desire to do so, I hope to do so. Do what thou wilt with me, so thou Pardon, and Sanctify, and Save me. I am afraid of thy Judgments, I can endure but little, O how weak is my heart! Nevertheless I will endeavour, and I trust through Grace, that I shall be enabled to bear thy Correcting Hand. Thou art Wise and Holy, Thou art Merciful and Gracious, Thou retainest not thine Anger forever, because thou delightest in Mercy. O spare me, and consider me, and deal with me not after my Sins, and reward me not after mine Iniquities; but as far as the East is from the West, so far remove my Transgressions from me; comfort me, and satisfy me, for I wait for relief from Thee. Whatsoever befalls me, I will put my Trust in Thee. I believe, O Lord help my unbelief. Lord increase my Faith. O my God, I lye at thy Feet and Mercy,

I put my sinful distressed Soul into the hands of *Jesus Christ*, and I rest on the Covenant of *grace* made in Him, as all my Salvation, and all my desire, *Amen.*

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More Observations touching  
the State of my Soul. *March*  
the 27th. 1676.

**O** The wonderful Mercy of *God* towards me a most vile and wretched sinner, in convincing, rebuking, and awakening me unto a Self-aborrence, and an utter Detestation of my *sins*, my special *sins*; so that *I* cannot be reconciled to them. Since the more powerful awakening of my Conscience, *I* never have, and am perswaded never shall return to those former Sins, which made a Breach between *God*, and my Soul. *I* hate every Sin impartially. A sinful State is, in my internal

B 5

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ternal Sense, an horrid and an Hel-  
lish State.

*I find my self firmly resolved to give up any part of my worldly Estate, that I shall be found to hold to anothers Wrong. If it be doubtful where the Right lies, I am resolved first to endeavour a Reference to Conscientious knowing Men; and if that cannot be firly had, to submit it to a Legal Tryal, with a desire that Right may take place. I know not that I hold any such Estate, or that there is any doubt of my Legal Right to any thing that I possess; but I have made supposition for the Tryal of my own Spirit.*

*When I had a Father or Mother, I would have trusted them, to defend or deliver me from any Evil, from which it was in their Power to defend or deliver me. In the same manner I now trust to my Loving Wife. Why then should I be suspicious of God, in whose Hands I am? Why should I doubt of his dear*

dear Love, and tender Mercy towards me, or call in question his good *Will* to preserve, or deliver me from any Affliction, that would be too hard for me to bear, or to sustain, and comfort me under any Suffering, which he sees fit to inflict upon me?

*If* when *I* was more careless, and forgetful of God, and when *I* ventured upon breaches with him, he was pleased to convince me of my Sin, and to rouse me up to a greater Care, and to make me more earnest for Pardon, and for Healing, and for all needful Grace, and more thoroughly Resolved to follow him throughout; surely he will not refuse me in my Addresses for more Grace, and a more confirmed State of Holiness. If I follow on to know the Lord, *I* shall know him, and see his Salvation.

Though Death and Judgment be of dreadful Consideration; though  
God

God be Holy and Just, and *I* be vile, and guilty, and worthy of eternal Perdition; yet why should *I* doubt of Mercy and Forgiveness, and of Support and Comfort in the Darkness of Death, and of Justification in the Day of Judgment, from a Merciful and Faithful *God*, through a Powerful Redeemer and Advocate; seeing as a humble Penitent Believer, *I* lye at his Feet, and cast my self into his Arms, and wait on his Grace, and am resolved to keep his Wayes, and never to return to Folly.

*I* more desire to be Sincere, than to know that *I* am so. The comfort and delight of being and doing Good, *I* set not so much by, as the very being and doing Good. To Love God, and to be Conformable to him, is that, which *I* most of all desire should be in me.

*I* will trust God in his Wayes. *I* will strive against an over-timorous solicitude about my own Salvation



on, and will commit my self to God, who is the infinite Goodness and Love, and *I* will lye down, and take my Repose therein.

*I* am grieved, when *I* observe, or hear of the Scandals of some Professors, and the disorders of those, that are in Charity to be judged Sincere, and the follies, and frailties of the more Sincere and Upright. And it humbles me, by causing me to reflect upon my self, and my own Faultiness, and Weakness, and Proneſs to Offend; and it makes me more to desire the Heavenly Society, and to be among the Spirits of Just Men made perfect.

My Sins of Sensuality in every kind and degree, *I* search out, and Repent of. *I* am kept by Grace, from gross Sins of this sort. In the Gratifications of Sense, which are Lawful in general, *I* Scrupulously dread Excess, and unduness of Circumstances. How earnestly do *I* desire

desire an absolute Purity !

All Envy, Unrighteousness, Uncharitableness, Uncompassionateness, Undutifulness, & base Selfishness, which is the Root of all, *I* have Seen, Lamented, and Abhorred. The motions and stirrings of Mind, that way, are suppressed and dislodged: *I* will never give way thereunto.

Self-Appraising, Self-seeking, in matter of Praise and Honour before Men, *I* strive against. *I* desire to be as sincere to anothers Reputation, as to my own, *I* would not value others, by their regard to me, but by their true worth. *I* would be contented to be little in the Eyes of others. This *I* unfeignedly desire and endeavour, and *I* hope, that *I* have it in some good Degree.

All my Omissions, and Negligences in the Work of the Ministry, in Preaching, in personal private Application, *I* bewail, and heartily resolve upon more Diligence and Faithfulness. *En-*

Enter not into Judgment with thy  
 Servant, O Lord; but remember  
 me, and spare me according to thy  
 great Mercy in *Christ Jesus*, the  
 great Propitiation for Sin, in whom  
 I desire to be found, and under the  
 Covert of whose Wing I stand, that  
 I may be saved from thy Wrath,  
 and enjoy thy Peace, and live in thy  
 Presence, where is fulness of Joy,  
 and Pleasures for evermore.

Febr. 22. 167<sup>8</sup>/<sub>9</sub>.

**G**OD will never Damn in Hell  
 any Soul, that hath the habi-  
 tual predominant Love of God,  
 though culpably Remiss, & other-  
 wise Sinful, ~~while he remaineth~~  
 such; yea Hell, and such Love of  
 God, are inconsistent.

I Love the *holy Will* of God with  
 all my Heart, and hate all Discon-  
 formity to it. Nothing is more  
 grievous to me, than to displease  
 God; and nothing is more pleasant  
 to

28 *Mr. Corbet's Enquiry into*  
to me, than to please Him.

*I strive after Christian Perfection.*

*I labour to be unbottomed of Self, to dye to Self-advancement, to Self-gloriation, and to all Selfish Joyes, and to live wholly in, and to God, and to have Self swallowed up in the Love of Him.*

*I labour in the Work of Self-resignation, that my Will may be confined to, and included in the Will of God.*

*I strive after Patience in its perfect Work, and do find a Willingness to yield to God's Will in my Chastisements. I still Justify God, and do not entertain an hard Thought of his Dealing with me; but conclude, that it is altogether Holy, Just, and Good, and for the best.*

*I feel my Sin a greater burden to me, than my Affliction. I had rather have Health of Soul in a Body full of Pain, than Health and Ease*

Ease of Body with a Distempered Soul. And the Sense of my great Sinfulness disposeth me to Patience, under my afflicting Infirmities of Body.

I narrowly watch my Heart, that it may not lodge, or admit a vain Thought. When I am surprized with Vanity, I suppress it as soon as I observe it.

I am very fearful of offending in a Word. When on the suddain, and by Incogitancy, I have spoken a VVord, which upon second Thoughts is doubtful to me, though I had not such doubt in the speaking of it; I have been much perplexed about it, and engaged my self to a greater VVatchfulness.

*Aug. 1680.*

**S**urely, *Christ* hath my Heart. VVhensoever I swerve from *Christ* in a thought, word, or deed, it is by Inadvertency and Surprizal against my fixed Principle; and I have

have great Regret at it, and Loath  
my self for it.

If *I* were out of all fear of Dam-  
nation, *I* had rather be holy than  
unholy; and *I* take pains, and use  
God's means to be holy in opposi-  
tion to the Flesh, and *I* make it  
my chief Care. And *I* do this, be-  
cause *I* make the Enjoying of God  
my chief Good; and rather than  
lose the Hope thereof, *I* would wil-  
lingly undergo the Sufferings of this  
Life, which lead to that Blessed  
Fruition, not excepting the Fiery-  
trayal it self.

*Aug.* 1680.

**I** Hope, when the End cometh  
my God will say to me; Dear  
Child, thy VVarfare is accomplish-  
ed, thine Iniquity is pardoned, en-  
ter thou into my Rest. Therefore,  
*I* will both hope, and quietly wait  
for the Salvation of God. *I* will  
hope to the End. Strengthen me,  
O my God, that *I* faint not.

*October*

*October the 4th. 1680.*

**I** Have no design, *I* pursue nothing contrary to God's Interest: but all my Designs and Pursuits are for God and Holiness. *I* think, *I* am sure of this, if *I* be sure of any thing. My great Aim, and Care, and Labour, is to cleanse my self from all filthyness of Flesh and Spirit, and to perfect Holyness in the Fear of God.

To whom *I* yield my self a Servant to obey, his Servant *I* am: But *I* do not yield my self a Servant to Sin, to obey it; but *I* do yield my self a Servant to God, to obey Him. The design and business of my Life, is to do his will.

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1871  
The first of the year  
was a very dry one  
and the crops were  
very poor. The  
winter was also very  
dry and the crops  
were very poor.

The second of the year  
was a very wet one  
and the crops were  
very good. The  
winter was also very  
wet and the crops  
were very good.



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THE  
WORKINGS  
OF MY  
HEART  
IN MY  
AFFLICTION.

*Aug. the 5th. 1680.*

**T**He *will* of God in laying this Affliction upon me, *I* unfeignedly approve as Holy, Just, and Good. And *I* am unfeignedly willing to bear the Affliction, as it is an Evil laid upon me by his *will*, till the time come, in which he thinks fit to remove it. *I* watch, and pray, and strive, that *I* may not give way to a Repining Thought against

gainst his Holy Hand. In this point the *Spirit is willing, but the Flesh is weak*. My Mind doth really consent to God's Dispensation, and to my Submission, and being most agreeable to his wise and gracious Government, and most conducing to my Salvation. But my *sensitive part*, and my Mind also, as it is in part unrenewed, weak, and sinful, doth greatly ~~relestate~~ *relestate*; so that I am put hard to it, and I must say, *I am willing, Lord help my Unwillingness*. I have not observed in the several dayes, that a *thought* of direct or positive Discontentment, or vexatious Commotion of Mind, hath been admitted by me; nevertheless, I see to my grief, that I fall exceeding short of that Quierness, Contentation, and Cheerfulness in my Condition, and of that Freeness of Self-Resignation to God's VVill, that I desire, and his Goodness calls for.

I wrestle with God by importunate Prayer, that this *Thorn* in the *Flesh*

Flesh might depart from me; that this Distemper might be removed, or so mitigated, that *I* might be in some comfortable Ease, and get a more cheerful Freedom in doing my Duty. Yet *I* would not wrest this Relief out of his Hands unseasonably, and without his good Will, and his Blessing. I would wait his time, and desire to have it with his love and favour, and with a saving Benefit. And so my earnest Desire thereof, is limited with Submission to his holy Will. Yet I find that this Submission is no easy matter, but that *I* must take pains with my own heart, and that it is God, who must work my heart to it, and keep under the Flesh, which is alwayes ready to rebel. It is hard to be willing to bear my weak Condition: And, O how weak is my heart, and ready to sink, if it be not upheld by a strength above my own! O let *his* Grace be sufficient for me, and let his Power be made per-

36 *The Workings of his Heart*  
perfect in my Weakness.

53 *I* feel my self bettered in the inner Man, by this Chastening. *It* hath furthered Mortification, and Self-denial, and done much to the breaking of the heart of Pride, and to bring me on towards that more perfect Self-examination, for which *I* labour. *It* hath much deadned the VWorld to me, and my desire to the VWorld. *It* makes me know in earnest the Emptiness of all Creatures, and how great my Concern is in God. *It* drives me close to *him*, and makes me to fetch all my Comforts from *him*. *I* see of how little value all outward Contentments are; and not only in my present afflicted State, but if *I* were at Ease, and in full Prosperity. The sense of this Benefit to my Soul, is the great Means of bringing my will to that weak Degree of Submission to God's VWill, to which *I* have attained.

54 *O* that *I* could live more by  
Faith

*Faith*, in this trying Affliction. *I* endeavour to impress upon my Soul those Arguments, which the Scripture affords for Patience and Long-suffering with Joyfulness. But this will not do the work, unless the Spirit of Faith and Patience be given from him, from whom comes down every good and perfect Gift. *I* pray, *I* cry to my Father, that he would give me the *holy* Spirit, according to his Gracious Promise, that *I* might shew forth the Power of *his* grace, and that *I* might not dishonour *Him*, nor discourage *His* Children, nor reproach *Religion* by my weakness. And in my bearing of it well, my Reputation is nothing regarded by me, in Comparison of the Honour of *Christ*. Him *I* desire to Glorify both in my Obedience and Patience.

*I* do not love God the less, because of his correcting Hand upon me. As my Necessities drive me, so

C

His

### 38 *The Workings of his Heart*

His Love draws me, and my Love brings me to *Him*. *I* look to *Him* as my Father: And, Shall *I* not honour my Father, and give him Reverence, when *I* am chast'ned of him? The Lord is my Portion, saith my Soul; therefore, will *I* hope in *Him*. *I* will wait for the Lord, who hideth his Face; *I* will look after *Him*; He retaineth not his Anger for ever, because he delighteth in Mercy. Therefore he will turn again, and have Compassion upon me. If he kill me, *I* will put my Trust in *Him*: for *He* will not cast me off for ever, if *I* cleave to him with Faith unfeigned; but even through Death it self will *He* save me. *He* will bring me forth to the Light, and *I* shall behold *His* Righteousness. When *I* say, What shall *I* do, in case if such or such trouble some or dangerous Consequents? My Heart answers, Be not careful, God will provide; *I* will leave it to *Him*.

Besides a Natural Desire of Ease

and

and Rest, the Sense of the Temptation which I am lyable in this Condition, makes me importunate to be delivered from it. I feellingly know the Weakness of my own Heart, and I am not ignorant of the Devil's Malice and Subtily, and how he will make the fiercest Assaults, where I am *weakest*. Whereupon I tremble in my self, for fear of being tempted, and shaken, and greatly amazed. And upon this ground, respecting my *Souls* Safety, I judge an humble and patient Importunity with *God*, for the removing or moderating of my Distemper, to be my Duty. Yet to keep me from being over solicitous and anxious in this thing, I consider, that *God* doth govern and limit all our Temptations, and will not suffer us to be tempted above what we are able; but will, with the Temptation, open a way for us to escape. Nevertheless, I find, that I do much offend by too great a Vehemence

hemence of desire to be delivered from this grievous Burden, without due Submission; also by too much Disquietness and Dejection, when after some expectation of a Benefit by that Means, I perceive that my Hope thereof is like to be frustrated. The *Lord* help me to carry it better, and as I ought to do, and keep my Mind in its right Frame.

My business under this Affliction is to be careful about my own part, and to leave God's part to his care. My *part* is to do my duty, and to get the benefit of the Affliction; but to remove it, is God's part. Let me perform what belongs to me, & *what* belongs to God, he will certainly perform in his own time and way. The Sum of my duty is Graciously to comply with the dispensation, & to behave my self suitably to it, and to please and honour God under it. Accordingly in this I labour, and in this way I seek for Comfort. And first



first I justify God, and judg. my self. God exercises his own holiness and justice in this *Castigation*. His Justice and Holiness I approve, and accept the punishment of mine Iniquity, and exercise an hatred of the Sin, for which I now smart. I will bear the indignation of the Lord, because I have sinned against him, & I repent with a self-aborrence; And I lye in the dust at his feet, & wait on him, until that he have Mercy upon me, & I am glad to receive Mercy upon his terms.

I have fled for refuge to lay hold on the hope that is set before me. I do most heartily take God for my portion, and I had rather live the divine Life in Conformity to *him*, and Fellowship with *him*, here in the First fruits of the Spirit, and hereafter in the fulness of Glory, than live in the fulness of the delights & contentments, that *belong* to the *natural* Life upon earth, in a way of Sin, and Alienation from the Life of God. *I*

*The Workings of his Heart*

do most heartily take Christ according to the offer of the Gospel, not only to be justified from my Sins, & delivered from the wrath to come, by his merits; but also to be Sanctified by his word and Spirit, and to be governed by his Laws, & to be *brought* by him unto the afore-said fellowship with God. And my Life and Practice in the main Bent, and ordinary course thereof, is according to this *choice*, in a daily walking not by sight and sence, but by faith; not after the Flesh, but after the Spirit, in setting my heart not on earthly, but on heavenly things. I cast off vain desires and hopes, and my expectations of good are from God, according to the tenor of his promises. When I walk in darkness, and see no Light of outward Comfort, humane Helps, and visible Means, I will trust in the Name of the *Lord*, and stay my self upon my *God*. I strive with my own Spirit, to subdue it to the Will of *God*,

*God:* And in whatsoever I am tempted to be most impatient, therein I labour most for Patience. My great Care is, that I may not sin against my *God* in any kind; and more especially, that I may not sin by a *Rebellious Impatience* under his *Correcting Hand*. In this present distress I look upon my self, as being upon my *Trial*; and therefore I look more diligently to my Behaviour in it. Now a Price is put into my Hand for the Proof of my Sincerity, and I labour accordingly to make good Proof of it. I am willing to serve *God* in Pain and Patience, else I were unworthy of so Good a Master. I am willing to be Conformable to *Christ* in suffering, else I were unworthy of Him. But here I must say again, *The Spirit indeed is willing, but the Flesh is weak; Lord help my Unwillingness.* I am called to deny all the Pleasures of Sense, and to mind them no more; and I am heartily

ling of it. I am called to declare to others, by the Exercise of Faith and Patience, the Righteousness of the Lord, & his tender Mercies, & great Faithfulness, & that he alone is All-sufficient. O that the Power of his *grace* may be thus magnified in me! This is the fruit of the *afflictions*, that I look after; & in this will I labour more and more. And through the Help of Divine Grace, I will not doubt of a good Issue, while I am found in the Way of Duty. To them, who by Patient Continuance in Well-doing seek for Glory, and Honour, and Immortality, God, who cannot lye, hath promised to give Eternal Life.

I am desirous to be delivered from this Affliction (if it be the Will of the Lord) upon this account, that I might have a more notable Proof of my freer Choosing of God for my Portion, when I am not thus driven to Him (as now) because I can go no where else for  
Com-

Comfort; also of my freer turning from the World, even then when I am capable of enjoying it. To have such a proof of these things in my self, I should take for a great Advantage; and be greatly Thankful. Nevertheless, for the quieting of my Mind, I consider that my present afflicted state doth better secure me from Temptations, which might draw my Heart from God to the *love* of the World; in which respect, Prosperity is far more dangerous than Adversity. Moreover, my present state gives me advantage for a higher proof of the Grace that is in me, and of the Power of Divine Aid, upholding me in a Life of Faith and Patience, by which I live upon God alone, when Worldly Comfort fails me, and by which I am enabled to overcome Things grievous to Nature; and to get above, not only the Pleasures, but the sharp Pains of Sense; and to Live, and endure with little Natural

ral, or Bodily Rest. Also, it gives me the advantage of exercising a resolved, willing Self-Resignation to *God*, in this Dispensation, which is harsh to Flesh and Blood; and a resting in Hope, when there is no present Appearance of Help; and a waiting, and looking for the *Lord*, who hides his Face; and a cleaving to *Him* by constant Love; tho He doth sore bruise me. If I continue in the Exercise of these Graces, they will give me a good Proof, that the Heavenly Nature is in me, and will make way for great Assurance towards *God*, and full Consolation in *Jesus Christ*. And yet further; I trust that I have, long before this Distress, chosen *God* for my Portion, and drawn off my Heart from the flattering Vanities of this World. And I know, that in this Distress, I do not come to *Him* constrainedly, or meerly as driven. For I delight to draw nigh to *Him*, to pour out my Heart before  
fore

fore Him in Prayer and Meditation. My Meditation of Him is sweet to my Soul, and I do not love to be diverted from it. And when my Distemper is any whit more easy, it works unto a Rejoycing in Him. And it is for an enlargement of Heart towards *Him*, that I chiefly desire Bodily Ease and Rest.

Hear my Cry, O *God*; attend unto my Prayer! I will cry unto Thee, when my Heart is overwhelmed: Lead me to the Rock that is *Higher* than I.

*God* the infinite Goodness and Love, will not cast off a poor Soul that lies at *his* Feet, and cryes for the help of *his* Grace, when it is ready to sink under the Burden, and is willing to have Mercy upon his Terms.

Therefore, I will still cry to *him*, and look for *him*, and lean upon *him*, and will not depart from *him* by an Evil Heart of Unbelief. This

48 *The Workings of his Heart*

I resolve in His Strength, *Lord* strengthen me unto the perfect Work of Patience.

*Lord*, I heartily consent that Thou should'st use me as Thou pleasest; so Thou use me, as one of those that love Thy Name. Disposal is an Effect of Propriety, but it is alwayes a regular and a loving Disposal of the Subjects of his Government. O! deal favourably with thy Servant. Thou knowest my Frame; Remember that I am but Dust.

The *Lord* will perfect that which concerneth me: Thy Mercy, O *Lord*, endureth for Ever. Forsake not the Works of thine own Hands. O *Lord*, without Thee I can do nothing. Therefore, I must beg, and Thou wilt give Grace sufficient; without which I cannot Subsist: For therein is the Life of my Spirit.

For Ever, O *Lord*, Thy Word is settled in Heaven.

Pitty



Pitty me, O *Lord*, as a Father  
pittyeth his Children.

Comfort me, O *Lord*, as one  
whom his Mother comforteth.

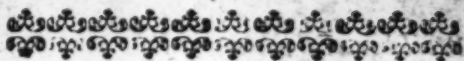
The *Lord* will wait, that He may  
be Gracious unto you: For the *Lord*  
is a *God* of Judgment: Blessed are  
all they, that wait for Him.

Can I be in a *Better Hand*? As  
my Professed Judgment is concern-  
ing *God's* Proceeding; so let me  
stand Affected towards it.

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NOTES

NOTES



# NOTES

FOR

## My Self.

**K** *Keep thy Heart with all Diligence; for out of it are the Issues of Life.*

*Death and Life are in the Power of the Tongue.*

*Entertain not a sensual Imagination for a Moment; and give not way to the least Glance of the Eye towards Vanity.*

*Be alwayes expecting some Trouble or other, to interrupt thy onward Peace and Rest.*

*Never*

Never expect any thing from the World; and when it offers thee any thing that is good for thee, receive it; but catch not at it greedily.

Be alwayes mindful what thou may'st do for thine own and others Salvation, in every Instant, upon every Occasion.

Dye daily.

In arguing with another, watch against every inordinate Heat of Passion, loud Speaking, and every rash Word.

If any neglect or slight thee, care not for it, yet observe it.

Any Matter of Tryal to thee, reckon among thy gains.

Take no delight of sense, but in a manifest and direct subserviency to Spiritual Ends; and use, not that delight to irritate, but to allay sensuality.

When a sensual Imagination or Passion breaks in, then excite a Taste of the Powers of the World to come; and delay not to recover the Divine Frame.

What

What thou doubtest, do not.

In thy Actions, consider not only what is Lawfull, but what is best in the present Circumstances; and do that.

In every delight of Sense, watch against all Brutishness.

When thou art in Company, where the Talk is but Vain, watch to put in a Word, that may be to Edification.

If any despise thee, do not bear a grudge against him for it. And be not offended with any, meerly because they do not honour thee.

When thou art framing Excuses, take heed of speaking an Untruth, or approaching near to it; lest in avoiding the Offence of Man, thou make too bold with God. Take heed of this also, when thou wouldest speak pleasingly, and avoid Offence in speaking.

Use no Recreation or Delight of Sense, but what thou canst at that very time desire of God, that it may be sanctified

*Sanctified to Spiritual Ends.*

When thou hearest that another hath spoken any thing to thy Injury or Disparagement, beware of a Transport of Anger, that thou speak not harshly or unadvisedly against Him, or too passionately for Self, or as too much concerned for Self.

Uphold the Reputation of thy Colleague, or any that is joyned with thee in Service, as thou wouldst thine own.

Watch against all secret Pleasure, in the lessening of another for advancing thy self.

Pray heartily for the Success of thy Colleague and others, who perform the same Service that thou art engaged in. And rejoyce in whatsoever good is done by them, as in what is done by thy self, and own it before Men.

Use not Animosity and contention in any matter, that may be brought to a good Issue in the way of Peace.

Engage not hastily as a party in a Difference between others; but reserve thy self Impartial, and uningaged.

ged, that thou mayest moderate between them.

Whil<sup>st</sup> thou lamentest thy weakness in some Cases, and seekest more Strength, be sure to use that greater Strength in all other Cases, whereunto thou hast attained; and be not remiss or forgetful in any Duty, that is more facile to thee: So shalt thou have Comfort in thy willing Mind, and honest Care, and do much towards the Attainment of that, which thou yet wantest, and reachest after.

In the Time of Prayer, let no business divert thee from it, that is not of present Necessity.

When thou hast an Opportunity of speaking a word for the good of anothers soul, defer not the doing of it till another time.

Watch against all bitter, and overpassionate Speeches, against malignant Opposers of the Truth. For Meekness of Spirit and Behaviour, is more according to Christ, than wrathful Zeal.

Be

Be not transported with passion against those Conformists, who are more sober than many others; yet manifest too little Compassion to their suffering Brethren. For even in the Regenerate, there is a Remainder of the Spirit of Envy, Partiality, and selfishness, and too much of wrath, and bitterness, and other parts of the Serpentine Nature, though in a mortified Degree. And we are to yield Grains of Allowance, for the Temptations of Prejudice, Interest, &c. to which good Men, as well as others, are obnoxious.

In thy Zeal against the sins of others, be Mindful of thine own exceeding sinfulness: Call to remembrance thy great Offences, which though they be unfeignedly Repented of, give thee to understand what cause thou hast to be meek, and humble, and patient towards all Men.

Watch against the Motions of Pride and Hypocrisie, in the presence of any Person, whose Favour and Opinion



## Notes for himself.

pinion thou much esteamest. What is Man that thou shouldest pass to be judged by Man's judgment, or seek Applause from Man!

Be not discomposed about some petty Absurdities of Behaviour, or little Indecorums, or Over-sights: for J to be, is Pusillanimity.

When thou hast conceived a dislike of any Person, his wayes, or actions, or dost ill resent his Carriage towards thee; take heed, thou do not take any secret Pleasure in the Fore-sight of Evil coming upon him; or in hearing or observing any such folly of his, as tends to his Reproach or Ruin, or notable Damage.

If thou hast fore-spoken the Calamity, or any Evil, that in Reason is like to befall one, who doth unadvisedly manage himself, and his Affairs, take heed of wishing or willing, that the Evil should come to pass, lest thy judgment or fore-sight should seem to be disparaged; yea, take heed of any Motion rising towards such a Wish or Will.

Ady

## Notes for himself.

*My own exceeding Faultiness engages me in seeing and hearing the Faults and Follies of others, to pity them, rather than to rejoyce or glory over them; and to cover or lessen those Faults, rather than to aggravate or display them.*

*The Mercy and Forgiveness that I have found & hope for at the Lord's Hand, engages and disposes me to forgive Injuries and Abuses done to me. And I should not think it much, that I, who am so sinfull, should bear some Contumelies, or Abuses from Men.*

*It is displeasing to me, to hear the Faults of others insisted on, whether they be matters of Folly and Inconsiderateness, or of Perversness & Malice; but especially if the Matter be not evident.*

*I find, that petty Damages and Injuries are apt to be vexations, especially in a matter the Whole whereof is but Little; as in a little Farm or Living. Wherefore, I indeavour, that I be not surprized with a troublesome*

Ap.

## Notes for himself.

Appearance, and consider the Moment of a thing, how light it is.

Abhor every Thought, Word, and Deed, which is contrary to Love, and tends to the hurt of others.

The more Men wrong thee, the more watchfully maintain thy Love towards them.

After thy publick Ministrations in Prayer and Preaching, be not thoughtful or much concerned, how Men like thy Performance; but be concerned for this, how acceptable it is to God, and how effectual and successful to holy and saving Means.

If God single me out for special great Suffering, I have no reason to judge amiss of it: For such is the state of the things in the World to come, that some individuals must of necessity suffer for the good of the People. And, why not I, as well as another? God is my owner, and he may do with me, as with any other, even as he pleaseth; and he is my Father, and he will use me well, and make me sufficient Amends

Notes for himself.

mends for all my suffering; and I shall be no Loser, but an exceeding Gainer thereby in the End.

In this present state of Tryal, it is requisite that there be a sufficient Difficulty and Hardship, for all those that shall be saved, to grapple with.

For all our Boasts of Free-will; unless there were some heavy weights of Sufferings cast by Providence into the Ballance, to poise against our propensions to follow Lusts, and pleasures, and Worldly Allurements, we should never seriously set our selves to the severe and self-denying Duties, which belong to true Godliness.

To avoid inconveniences to thy self, expose not any to Danger, whose safety thou art bound to provide for.

In all Accusations, whether publick or private, when thou hast made a sufficient Defence, enter not into needless Matters for Ostentation, or such further vindication, as is not necessary, if thou stand in a slippery Place; but lye at a close Guard, lest thou be entangled

entangled, or in some Point circumvented.

I will never wittingly and willfully do amiss, by Commission or Omission, in a greater or lesser Matter, because I shall too often do amiss, at least in smaller Matters, through ignorance, or inadvertency, or Surprizal of Passion, do what I can.

Watch every Opportunity to put in a savoury Word, for the good of a soul, with whom thou hast occasion of converse.

Remember thou hast nothing of thine own, but all is the Lords; and accordingly use all that thou hast to no Carnal Interest, but to serve Him, as being wholly devoted to Him.

Be as serious and hearty in thy Prayers to God for the Concerns of others, as for thine own.

Watch against selfishness, lest it work unto great Uncharitableness.

When thou hast Evidences of thy Sincerity, which cannot in reason be gain-said, hold to them, and take

D

Comfort

Comfort in them : yet still endeavour  
by Reviews, and further Searchings,  
to clear it more and more.

We keep our Evidences, by keep-  
ing our Graces in their Lively Exer-  
cise.

Fetch thy Comforts from Heaven,  
and not from Pleasures or Hopes here  
below.

Do not overvalue any Worth that  
is in thy self; but think it rather less  
than more, than it is indeed.

If any slight thee, be neither de-  
jected nor provoked.

Do not value Men according to  
their Esteem of thee, but according  
to their true Worth.

Watch against the Expectation  
of hearing thine own Praise; and  
when such a Thought arises, instantly  
suppress it.

When thou art Commended, let not  
thy Thoughts dwell on it with delight;  
but let it be to thee as nothing.

Take heed of too great a Valuation  
of thine own work, or Usefulness in  
thy

thy Place ; and lay not too great a stress thereon.

When Friends out of Love overvalue thee, it Concerns thee not to overvalue thy self, nor to take more than thy due, though they give it.

Have a habit of Compassion towards the Afflicted, firmly fixed in thee, that the Motions thereof may be suitably stirred up on every Occasion.

Let an Abhorrence of any Content in anothers sufferings, be deeply imprinted on thee ; that every Thought thereof may be prevented, or instantly suppressed : Yea, hate all Disregard to anothers Misery.

Watch against all Eagerness, and immoderate Delight in Eating and Drinking ; and against minding any kind of Food, for the pleasing of the Sense. Come to thy Meals not like a Bruit, but as becomes a Saint. Never terminate in the sensitive Pleasure, but make use of it to raise thy Heart to God

When thou hast eaten so much,

Notes for himself.

So that thou thinkest more is not expedient, or is better forborn than taken, proceed not to a Bit more, lest thou be intangled or disturbed.

Still consider, Is this Act, I go about, agreeable to one that hath Communion with God? Will this Act promote Communion with God? Do I come to this Act, so as to have Communion with God thereby promoted.

Seek the Lawful Contentment of any that are about thee, as thou dost thy own; and be as glad to gratify them as thy self, so far as it is convenient for them. Hate and shun all Motions of unworthy selfishness: And see, that others be sharers with thee in thy pleasant Things, and be not content to have them to thy self alone.

Be not over solicitous, for humouring thy self in sensitive Suavities, but rather suspicious of it, and be abstemious from it.

Always mind, and do the present Duty. Comply with the present Dispensation,



penſation, and make the moſt of it. My buſineſs is to pleaſe God, and God will provide for thy Comfort.

Lay thy heart to Reſt in the Will of God. For there is no other Reſt for the ſoul, to be thought on.

I will not indent with God for any good, but what is included in the Covenant of Grace. I will expect no good but according to the Tenour of that Covenant, which is all my Salvation, and all my deſire.

I am reſolved that Pride ſhall not ſet me to Study, or Preach, or Pray, or carry me on in any Service. If thoughts of Men pleaſing or Mans Applauſe, ſteal in with my honeſt intentions, I will inſtantly caſt them out, as ſoon as they be diſcovered, and I will watch and Pray for the preventing of them. I will watch, when I go forth in my ſervice for God, that Pride do not ſend me ſuch. Mens Opinion of Me ſhall be nothing with me, but the pleaſing of God, and the doing of good, ſhall be my whole ſcope.

## Notes for himself.

In performing Prayer, I am intent upon God and his Hearing, and observing my Thoughts and Words; and I earnestly purpose and strive against Thoughts about mens observing and judging of my performance. Nevertheless, I do find, that together with my sincere and earnest Intention directed to God, Thoughts of regard to Mens Esteem, and judging, will too often thrust in, do what I can, so as either to be pleased, or troubled, as I think they judg. These thoughts have greatly troubled my Spirit. Hereupon I consider, That a due regard to Expressions for Mens sake, that they be Affecting and not Offensive, is not faulty but necessary; and therefore must be heeded. And I think, that my thoughts above mens judging have this intention at last chiefly, that my Expressions be Affecting, and not Offensive; yet I am jealous of the mixture of Corruption and Vanity. I earnestly endeavour to have my Heart so filled with the apprehension

prehension of God's Infinite Majesty, and my infinite Concernment in him, that all impertinent thoughts may be quite swallowed up. All designing and endeavouring to please men for my own praise, I do at that very time detest and abandon; yea, at that very time I am sure, I do very little regard either the approbation and praise, or the disallowance & dispraise of those very persons, about whom my thoughts are apt to run out, as aforesaid. I do my uttermost to prevent, restrain, and suppress all such thoughts; they are a burden to me. There is scarce any thing that stirs within me, which hath less of my Will, than these thoughts have. There is scarce any thing, against which I do more watch, and pray and strive, than against these thoughts. And whatsoever tincture of Vanity and Corruption be found in them, I am Heartily sorry for it, I hate and loath it; and I hope that the merciful God will not Impute it to me, to the rejecting of my Prayer, or

Notes for himself.

to any breach between him and  
me.

I find that my very Fear of this Evil, and desire to avoid it, doth draw my thoughts to it, as a mans great desire to sleep, and his fear that he shall not sleep doth Commonly keep him waking.

Theſe thoughts I a'hor, not only before and after, but in the very time they come in. And I strive with might and main against them. If God approve my service, and own me in it, I shall be abundantly satisfied; though men (whatsoever or how many soever they be) should despise and loath it. On the contrary, If men should never so highly approve it, I can never be satisfied, if God do not accept and bless it. This I am sure of, if I be sure of anything.

I discern, that by care I have brought it to that pass, that my thoughts of others present with me in Prayer, are not with regard to their praise, which I va'ue not, but to what

and is it fit to be done by me in that Service  
and to their being affected with it.

E. I find I am prone to be anxiously  
scrupulous: yet I should consider that  
there be inevitable weaknesses (as Im-  
pertinent thoughts) accompanying the  
best Performances.



FINIS.

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